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The Canadian Jewish news

Friday, January 21, 1972 5 Shevat 5732 15¢

Soviet Jews get first glimpse of Promised Land. They are arriving in Israel in record numbers following Russian government policy change.

Abie Nathan continues with dream of Middle East peace

By PAUL OGDEN
CJN Staff Reporter

There was a man in Toronto last week who has a dream - a dream of peace throughout the Middle East.

The man is Abie Nathan, a 43 year old former RAF pilot who gained notoriety several years ago when he flew a small plane from Tel Aviv to Cairo in the hopes of discussing peace proposals with the late President Nasser of Egypt.

After a stint flying food and supplies into Biafra, Abie Nathan has again turned his eye to the explosive Middle East. With the help of many thousands of Dutch people, he has purchased a 570-ton coastal-freighter which has been renamed **Peace**. It is being converted into a water-borne radio station.

The swarthy Iranian born visionary hopes to broadcast messages of peace to the people of the Middle East, both Arab and Jew alike. The ship will be anchored a few miles off the coast of Israel and Egypt in international waters. It will broadcast for 18 hours a day in English, French, Hebrew and Arabic to about 20 million persons.

By itself, the ship will not bring about peace, Nathan admits. But he feels that more important at the present than a solution is a climate good for a solution.

"What reigns now is hatred on one side and suspicion on the other," he said. "There is an unwillingness to take a moderate line. The purpose of the ship is to bring both sides together, to give them an opportunity to speak and create a free dialogue. Let's face it. In 24 years of bickering, we just haven't gotten anywhere."

Nathan, who by now is a veteran fund raiser, has managed to convince a Jesuit order in California to arrange the purchase of the ship's transmitters for a fraction of the list price. Similarly, a trucking firm was cajoled into transporting them to the ship's pier in New York for free. And volunteer labor was used almost exclusively in refurbishing the ship.

Aside from Nathan's original personal investment (he was formerly a wealthy Tel Aviv restaurateur and gallery owner), the entire project has been financed by private donations. At no time has any government or international agency even given its approval to the idea with the exception of Panama, which is allowing Nathan to sail under its flag.

Although he has sent many notices to the United Nations regarding his plans, the Panamanian and Guatamelan ambassadors were the only diplomatic officials who visited the ship during the year it sat in New York harbor under the very shadow of the UN building. (It has since been moved to a pier in New Jersey.)

Nathan is disappointed by the press coverage he has received in the U.S. Ruth Dayan, ex-wife of the Israeli defense minister, tried to arrange his appearance on the David Frost show, but was turned down. Johnny Carson agreed to put him on television, but only if he would not talk about the ship.

"And when a Jewish person sees the ship and wants to make a donation, he first phones the UJA or the Israeli Embassy to check whether my outfit is 'Kosher' for a donation", Nathan observed. "And the UJA tells him 'we have more important projects of our own' and the embassy tells him to 'do what you like.'"

"I have concluded," says Nathan wistfully, "that the idea of the peace ship can only survive and succeed and sail with the help of ordinary people.

"I have vowed not to leave the peace ship for the full year we will broadcast. My whole purpose and the purpose of the ship is to try to eliminate war."

And to the skeptics, the sparkling eyed Abie Nathan has but one reply. "Anyone who has a better idea, tell me and I'll quit the ship and join them."

There can be no doubting Abie Nathan's sincerity. He is determined to be heard. Until he goes on the air he receives mail at P.O. Box 4, Station F, Toronto and Box 1111, FDR Station, New York.

Abie Nathan

Underground leader in Toronto

An early morning phone call to Moscow

By LARRY ANKLEWICZ

What the Jews in the Soviet Union need the most is to feel that they are a part of world Jewry, Alexander Chaplia, a recent emigrant from Russia, told a group of students at Toronto's Hillel House. He was one of the original founders of the Jewish underground movement in the Soviet Union.

The husband of Raiza Palatnik, who is now serving a two year sentence in a Soviet prison, Chaplia was recently expelled from the Soviet Union and had just completed five months at an Israeli ulpan before embarking on a world-wide tour on behalf of Soviet Jewry.

Some 40 or 50 students were seated in a large circle waiting for a telephone call to be placed to Moscow, as Chaplia told them that Canadian Jews could help the Jews in the Soviet Union by contacting them by telephone, by letter and by visiting them in Russia.

Contact with Russia was finally established about 2:30 in the morning when Chaplia and some 20 students conducted a 30-minute conversation with Victor Yachot.

Yachot reported on the latest events in the Soviet Union, saying that Jews serving prison terms in camp number 17 had conducted a hunger strike on December 24 to commemorate the first anniversary of the Leningrad Trials.

Before the strike the prisoners had been allowed to get together after work to study Hebrew. This privilege has now been revoked and the prisoners have been put on a strict regime. Last week these inmates launched a five-day hunger strike in protest.

Chaplia is an engineer who has already served time in Siberia. After his release he started several ulpanim in Odessa and worked on the production and distribution of underground literature, such as a Russian translation of **Exodus**. In 1970, his wife was arrested for keeping and distributing material containing slander against the regime and is presently reported to be very ill. She is serving a two year prison sentence.

Speaking in Hebrew and Yiddish, Chaplia said that some 300,000 Soviet Jews had already applied for exit visas to Israel and estimated that one million would leave the Soviet Union if they were allowed to do so.

Asked about recent news reports of dissatisfaction among some Soviet Jews who had arrived in Israel, Chaplia said that most Jews go to Israel as a result of idealistic motives and not for materialistic reasons. Most do not live too badly in Russia and they are aware of the situation in Israel. Most Russian Jews are willing to help build Israel and therefore are willing to go to the development towns to which they are sent.

Asked about one's first impression of Israel, Chaplia replied that the "first impression of Israel is good. Later it gets worse . . . In Russia, if we see that things are not good, we want to leave. In Israel, when it's not good, we want to help."

Regarding the difficulty in paying for an exit visa to leave the Soviet Union, Chaplia remarked that until January of 1971 an exit visa cost 40 rubles per person. Although this price has now gone up to 900 rubles per person, there is not one instance of a family being unable to raise this money. The Jews in Russia have instituted a communal pooling of resources to get the necessary funds for people waiting to leave.

School board quota ruling on Jews upset by election

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL—

The elected Jewish representative on the Metropolitan Montreal School Board collided head-on last week with a government ruling calling for a quota on the number of Jews allowed to sit on the English-speaking school board.

Mrs. Sam Kaplan's recent election as Westmount suburb's representative on the Protestant School Board of Greater Montreal broke a 1965 government law permitting only five Jews - appointed by government and Canadian Jewish Congress - to sit on the 25-man, island-wide school board elected by acclamation in a largely Protestant community.

Mrs. Kaplan - as the sixth Jew - poses an embarrassing problem for Congress and the Protestant School Board. The implication of the law presupposes that an elected member of the Jewish faith is not permitted to hold a seat. Mrs. Kaplan said there has been no suggestion that she resign - with the subsequent replacing by a non-Jewish representative.

A spokesman for the Protestant School Board said he sees no reason why an elected member, who happened to be Jewish, cannot take a seat in spite of the law requiring a maximum of five Jewish appointees.

Samuel Godinsky, an appointee on the school board, and chairman of the board's legislation committee, said the possibility of one Jewish appointee resigning in favor of Mrs. Kaplan is very likely.

"I would think that Congress will get together with the five appointed members and find a solution, since it would be more important to have an elected representative on the board than an appointed one."

Murray Spiegel, chairman of the Congress' Eastern Region, said a meeting has been arranged with Premier Robert Bourassa later this month to discuss this issue as well as other concerns facing Quebec's Jewish community.

The Kaplan affair brings to the fore a number of issues still festering community relations in Montreal city where a quarter of its English-speaking pre-university students are Jewish. Only since June, 1971 were Jews living in the suburbs of Hampstead, town of Mount Royal and St. Laurent eligible to vote and be elected in the local school board.

An informed source told **The Canadian Jewish News** that a Jewish nominee to represent Hampstead on the Metropolitan School Board was withdrawn to prevent a potential controversy from arising. In Montreal proper, 10 representatives are appointed by government, thus disenfranchising both Jews and non-Jews.

The suburb of Cote St. Luc which is annexed to Montreal proper, has its 90% Jewish residents left in a perplexing situation.

In the suburb of Outremont, Jewish students' attendance at school is still considered a privilege and not a right because of the famous 1928 Hirsch case restricting Jewish representation on the local school board.

Observer's editor under attack

The **United Church Observer** put out a special issue devoted to Arab refugees but had not given the same consideration to the plight of Jewish victims of persecution, Dr. A.C. Forrest admitted on **Midweek**, a CBC public affairs program.

The editor of **The Observer** was a member of a panel that discussed a charge made by Rev. Donald Keating that the United Church is indifferent to anti-Semitism. Mr. Keating resigned from the ministry over this issue.

"What was the date of the special number of **The Observer** you put out about Jewish refugees?" asked Franklin Littell, Philadelphia author and president of a group known as Christian Concern for Israel.

Dr. Forrest said he had not issued a special **Observer** issue on Jewish refugees but had written a chapter on it in his book, **The Unholy Land**. He added: "I have no competence on the subject of Jewish refugees. I have on the Arab refugees."

Mr. Littell saw something sinister in **The Observer's** exclusive concentration on Arab refugees who, he said, have been used by Arab governments for propaganda purposes. He contrasted this with Israel's absorption of Jewish victims of persecution.

Dr. Forrest, whose Middle East articles and editorials in **The Observer** have involved him in controversy not only with the Jewish community but with members of his own faith, denied that he was anti-Semitic. He quoted journalist James Reston as saying that "if anyone criticizes the policies of Israel he will be charged with being anti-Semitic." He said this was a technique used not by the Jewish people but by certain individuals in the Zionist-Israeli establishment. He called the charge of anti-Semitism "utterly ridiculous."

Mr. Keating asked Rev. Frank Brisbane, secretary of the division of communications of the United Church, what the church intended to do about what he called its insensitivity on the Jewish question.

"We don't intend to take any action because we don't recognize the authenticity of the charge," replied Mr. Brisbane. He said that he had been a reader of **The Observer** for many years and not once had he found any articles or editorials of an anti-Semitic nature, though from time to time there have been articles criticizing Israeli policies.

Mr. Littell said the basic malaise was anti-Jewish prejudice, but he was not saying that Dr. Forrest and Mr. Brisbane were willfully anti-Semitic. He said he had read many, but not all of **The Observer** editorials and "I have yet to find one editorial of compassion for Jewish refugees."

Benson in Israel

OTTAWA -

Finance Minister Edgar Benson this weekend is completing what was termed "a private visit" to Israel although he has met with top level Jerusalem officials.

His seven day visit to Israel indicates Canada's heightened interest in Israel and her economy. Recently, Trade Minister Jean-Luc Pepin and Labor Minister Bryce Mackasey were visitors. Two weeks ago it was announced that long term credits of up to $100 million will be made available by Canada to the Israel government.

Benson this week met Israel Finance Minister Pinhas Sapir and Moshe Zanbar, Governor of the Bank of Israel.

Also visiting Israel this week as a guest of the foreign ministry is Manitoba Premier Ed Schreyer.

Unrepentant Begin encounters hostility from angry Britons

By MICHAEL KALLENBACH
Special to CJN

LONDON -

If Menachem Begin, Israel's leader of the right-wing Gahal party would have flown into London's Heathrow Airport a little quieter than he did last Sunday, addressed the first national Herut conference of Britain, given his planned press conference and gone home, then probably his visit might not have been such a chaotic failure.

For, it was only a couple of hours after the 58 year old commander of the underground liberation army Irgun Zvai Leumi during the British mandate of Palestine had arrived, when the management of the Royal Garden Hotel in Kensington announced that they had cancelled the $15 a head dinner at which 450 guests were expected; then the Central Hall, Westminster followed suit - Begin was to have addressed a mass rally there. The managements reacted after receiving anonymous telephone calls threatening to kill Begin and blow up the hotel, whose owner happens to be Jewish.

Although several local synagogues later refused to rent their halls for a meeting to be addressed by Begin, he did not curtail his visit and a last minute dinner for 250 people was organized at the west-end hotel, the Kedassia. Outside the kosher restaurant, police outnumbered left-wing Zionist demonstrators who held placards: "Begin, enemy of Zionism" and "Begin go home."

The man who once had a price on his head, confirmed responsibility for the execution of two British sergeants, Clifford Martin and Mervyn Paice, in Nethanya in 1947, and the blowing up of the King David Hotel in Jerusalem.

While he did not intend dwelling on the past at his press conference, he had little alternative. Press and cameramen were there, and all the morning papers carried news of the cancellation of two main events on the Begin timetable. The **Daily Express** in a front page lead story screamed: "Terror Chief Storm." A day before, the sister paper, the **Sunday Express** wrote in the lead article: "Does Begin really imagine even after a quarter of a century the British people should be eager to put their arms around an unpunished killer? He should be turned back at the airport."

He said at the opening of his press conference. "We raised the flag of revolt and we waged battles against the British. But we did our utmost to save human lives. We set free all British prisoners after the war. Ten of our best men were hanged by the British. It was in reprisal for the executions of Irgun men that the Irgun carried out their threat to hang the two British sergeants. After the reprisal there were no more hangings - either of Jews, British or Arabs."

Begin blamed Sir John Shaw, the then chief secretary of the British Government in Palestine for the casualties caused in 1946 by blowing up of the King David Hotel in Jerusalem. Ninety-one Britons, Jews and Arabs lost their lives. Three warnings were given, he said, and there was no intention to kill. Begin's army had telephoned the British police, the French consulate and the English paper, **The Palestine Post**. Begin said no one listened to the warnings, and Sir John had said: "I am not here to take orders from the Jews. I give orders."

Later, Sir John, 77, spoke from his Sussex home to reporters and said he never received any message. All calls were put through by the operator who was reliable. At the hastily organized dinner, Begin commented on Sir John's denial in the press, and said: "Let him sue me in any competent court of justice. Let him bring his witnesses and I shall bring my witnesses. Here and now I repeat that a warning was given."

About the British people, Begin said: "We have never been hostile to the British people. The fight is over now and we can be friends." He said he liked the British police and paid tribute to the manner in which they had protected him. From the moment he and his wife set foot in the country, a massive security force was mounted.

Rhetorically, Begin asked why others - like Makarious, Kenyatta, De Valera - who had fought against the British were welcomed here by the British press. "It is because I am a Jewish fighter that I am the exception to the rule. And I accept being such an exception with pride - I don't mind."

After the announcement was made at Sunday's Herut conference that the two events had been cancelled, Begin declared: "My wife and I will visit your country again - and perhaps next time I will make a public speech." Talking earlier in the evening, he told members of Herut: "We will never go back to the state of insecurity of the pre-June 1967 days. We long for peace, but certainly shall not permit another Munich in the Middle East . . . We will not allow the Egyptians to cross the canal under present conditions."

Organizations and People

Mayor Teddy Kollek of Jerusalem admires an Eskimo whalebone sculpture presented to him at the recent convention of the Hadassah-WIZO Organization. Looking on are Mrs. Bernard Bloomfield (centre) and Mrs. Hyman Wisenthal, both of Montreal. *Photo by Gadi Hoz*

Disunity is peril: Kollek

By LEWIS LEVENDEL
and ESTHER MEHR

The cleavages in Israel between its Jews and Arabs and between the Orientals and the Ashkenazi may be of great danger if the country cannot overcome them, says Jerusalem Mayor Teddy Kollek.

In a speech to 1,000 persons at the Inn on the Park, Kollek said that although the situation regarding the cleavages was improving, "there is still a long way to go."

The popular, energetic mayor was in Toronto as guest of honor at the windup dinner of the 24th biennial convention of the Hadassah-WIZO Organization of Canada. At the dinner sponsored by the Ontario government, Kollek received the Rebecca Sieff Award for "distinguished humanitarian service for his efforts to create a peaceful mosaic of culture."

Speaking of his own city, the mayor said the majority of Jerusalem's poor and undereducated families were from the Oriental group and his administration was attempting to involve them in vocational training.

"We are trying to do the same thing in the Arab section of Jerusalem," he said. "We now realize that we are responsible for them as well as for our own people - but it's a new concept and takes some getting used to."

Kollek said he rejected the idea of a melting pot society in Jerusalem, but favored good relationships among various indigenous ethnic quarters of the city.

The melting pot idea looked good in theory and seemed to succeed for a time in the U.S., "but it hasn't really worked."

The mayor said he hopes to make his city a more beautiful one, "despite the advice of town planners and architects."

Answering a question from The CJN at a news conference earlier in the day, he said the basic plan is to restore the old city and around it build high-rise apartments.

Recently, he invited two well-known British planners to review the planning of Jerusalem. They wrote a highly critical report, claiming that Jerusalem was the victim of piecemeal planning.

Kollek continued:

"These planners came to Jerusalem at my request. If I had listened to the criticism levelled at their planning in London, I never would have invited them. There will always be criticism, because so many countries are interested in the history of our city. We must listen to this but, in the final say, the decisions must be made by the people who live in Jerusalem."

On the final day of the convention, the Hadassah passed a number of resolutions including one which was sent to External Affairs Minister Mitchell Sharp. The resolution reads:

"The Hadassah-WIZO Organization of Canada recognizes that a viable peace in the Middle East can be brought about only through direct negotiations between the parties to the conflict and calls upon the Canadian government to use its best efforts that Israel be guaranteed through direct negotiations between the parties to the conflict a contractual peace treaty with agreed, secured and recognized boundaries."

During his news conference, the mayor also attacked the UN and its resolution on Jerusalem which he said bears no relation to reality.

"Jerusalem would be in chaos if run by the UN . . . Internationalization sounds nice and logical if one sits on the East River . . . But what we need here is a government."

Toronto Executive Alderman David Rotenberg greeted Kollek on behalf of the city. Rotenberg along with Mayor William Dennison will be going to Israel next month as guests of Histadrut.

Following Kollek's speech and after Hadassah retiring president Mrs. Hyman Wisenthal of Montreal received numerous gifts and tributes, Mrs. Bernard Bloomfield, also of Montreal, was installed as the new president.

Other major officers elected were Mrs. Charles Balinsky, Montreal, dominion vice-president; Mrs. Edgar Cohen, Saint John, N.B.; Mrs. Myer Goldberg, Vancouver; Mrs. Myer Sagar, Montreal; Mrs. Sydney Wise, Toronto, and Mrs. I.C. Schacter, Winnipeg, all vice-presidents; Mrs. Clarence Gross, Montreal, treasurer; and Mrs. Sydney Ostrov, Montreal, financial secretary.

Earlier in the convention, a resolution was approved to raise $200,000 by Sept. 1, 1974, to build a student club for indigent students attending Hebrew University at Mount Scopus.

Manitoba Chief Justice Samuel Freedman, a speaker at the convention, noted the number of young women in the audience.

He continued:

"This convention has attracted lots of young people to its ranks, but unlike other organizations, it continues to enlist the support and enthusiasm of the old. My own 90-year-old mother is still an active member of the Winnipeg chapter."

Associated with the Hebrew University since 1925 when he was a student there, Freedman told his audience that "Jewish tradition places a high value on learning. The scholar takes precedence over the king."

"We must support Hebrew University as an institution engaged in the pursuit of truth, a centre of independent thought which exists to give sanctuary to new ideas," Freedman continued. "The university must espouse the intangibles of life to enrich and deepen the heritage of Judaism."

JIAS vice-president criticizes report on Sephardic immigrants as "simplistic, full of platitudes"

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

Dr. Joseph Kage, national vice-president of the Jewish Immigrant Aid Services, said the study on immigrant integration was full of platitudes "in the simplistic sense."

He added, "for a study to be valid, it must have a clearly defined sample, lack ambiguity, have trained interviewers, and the scientific method must be employed."

The survey, administered by the community planning department of Allied Jewish Community Services, reported a lack of warmth and personal understanding felt by North African Jewish immigrants when they come into contact with agencies and the general population.

Kage told The Canadian Jewish News the statement lacked incisiveness and understanding, adding that all immigrants feel like strangers in a new country.

"From time immemorial the same question has existed, when an immigrant picks up his roots in one community, it will take him time before he re-establishes his roots in a new home. It is our job to prevent as much pain as possible - although you can't avoid all pain."

Kage said there were cases of lonely people living in rooming houses, who feel a lack of warmth.

Commenting on the study's criticism of agency personnel, Kage said immigrants should not expect workers to engage in personal relationships. Staff is interested in improving services on a broad level, in order to make the immigrant's establishment in Canada easier.

"Three of the girls in the office have married clients," he said.

Dr. Jean-Claude Lasry, a psychologist in family therapy at the Jewish General's Institute for Community and Family Psychiatry, immigrated from North Africa 15 years ago. He affirmed the study's assertions that agency workers hold condescending attitudes towards North African immigrants.

"From my personal relationships, and from patients' communications, there are ill-feelings of hostility and anger on the part of North Africans," he said.

Lasry said the lack of North American staff and workers who speak French in agencies is a very great problem.

He said: "I feel the organized Jewish community is helping us, but I don't think individuals are really interested in understanding the mentality, the culture and values of North Africans."

He was reluctant to describe the incidents of discrimination against the Sephardic Jews.

Lasry commented on the North African's role as buffer between the Jewish community and the Quebecois, saying it is the French Canadian who ascribes the distinction to the Sephardis.

"The Jewish community," he said, "doesn't favor the go-between role, for it would have to relegate its power and it is not willing to do so."

Dr. Joseph Kage

Wedding in hospital chapel

From our Quebec Bureau

MONTREAL -

Wedding festivities these days have become extravagantly produced rituals costing thousands of dollars. For Debby and Manny Vineberg, their wedding was a simple affair - with lunch prepared by a cafeteria. The chapel was in a hospital.

Manny's father, Mike Vineberg, a patient at the Jewish Convalescent Hospital in Laval, worked very hard to become well enough to attend his son's wedding. Manny is his only son, and he was determined to be present at the ceremony. And he was.

With Rabbi Leffell officiating, the function was held at the hospital's small but ample chapel, and 10 members of the families' relatives participated.

"It was the children's decision," said Mrs. Vineberg.

After they were wed, the bride, complete with white veil, led the procession into the cafeteria, where the hospital prepared a table for 10. It was a pick-up lunch, from the hospital's own kitchen.

For the Jewish Convalescent Hospital, this was not an unusual affair. Previously, the hospital was the setting for a christening, a Bar Mitzvah, and a Sweet 16 Party.

Lawyer forms Action Line Israel

Action Line Israel, believed to be North America's first private service for handling business and property transactions in the Jewish state, has opened in Toronto.

Its purpose is to assist investors, intended settlers and tourists who must fulfill the requirements of Israeli law in the course of their business dealings and property maintenance, purchases or sales.

Head of the project is Barry B. Tsur, member of the Israel Bar Association, who has just completed an assignment as North American representative for the $4 million Four Seasons Apartment Hotel in Natanya, Israel.

Action Line Israel will have an inventory of Israeli properties through Second Home in Israel, Inc., for those interested in acquiring a home base in Israel, and a roster of potential buyers for those wishing to dispose of homes, apartments, or other types of real estate and business holdings in Israel.

"Normally," Mr. Tsur says, "the law is local in nature. But with the increasing traffic between Israel and North America and the expanding need to serve the North American investor in Israel, it is essential that the law, in a real sense, should travel across the Atlantic.

Significance of ceremonial art is stressed by historian

By JUDY PLATT

An art historian at Wayne State University and a curator at the Detroit Institute of Art has stressed that Jewish ceremonial art "reflects the involvement of the Jews in the societies in which they live."

Speaking on **Beauty in Holiness: The Romance of Jewish Ceremonial Art** at Beth Tzedec Synagogue last Sunday evening, Prof. Joseph Gutmann, a Reform rabbi, raised the question of how "Jewish" is this art.

He maintained that while these ceremonial objects are used for Jewish purposes, artistically speaking - in form and style - they "are not really uniquely Jewish."

Many of these objects were made in the Middle Ages, explained Prof. Gutmann, when Jews were banned from the crafts guilds. "Thus these objects were fashioned by Christian silversmiths - who simply adapted Christian forms for Jewish use." To illustrate this process, Prof. Gutmann showed slides of a tower-shaped spice-box which looked like a Christian relic-holder, a Torah crown which resembled a Madonna's crown, and other examples.

Even objects commonly found in synagogues like the Ner Tamid, the Ten Commandments, and the Menorah have sociological significance, explained Prof. Gutmann. They were introduced into the synagogue only in the 17th century - in order to counter the claims of the church which itself used these symbols in its cathedrals to signify that it was the true successor of the Temple in Jerusalem.

Prof. Gutmann shed light on the development of the Star of David as our most significant contemporary Jewish symbol. It is not indigenously Jewish, but was found among many ancient peoples as well as in the early Church. It did not become Jewish until Herzl adopted it at the Basle Conference in 1897 as the symbol of Zionism - precisely because it had no religious significance. The Magen David on an 'old' ritual piece - Prof. Gutmann advised the collectors in the audience - "is a dead giveaway that it was probably made in Mea Shearim or on Canal Street!"

Ironically, pointed out Prof. Gutmann, probably the finest collection of Jewish ceremonial objects today is to be found in Communist Czechoslovakia - and thanks to Hitler. He made Prague the collecting depot for the spoils of the 1,000 year old Czech Jewish community he destroyed. The Jews were put to work cataloguing their heritage before he put them to death. His plan was to set up a museum "dedicated to the extinct Jewish race" to show the best examples of their "peculiarities".

Cheerful four-year old Larry toboggans, skates with verve

The Canadian Jewish News will regularly run Helen Allen's Today's Child column. These children are available for adoption by Jewish parents.

by HELEN ALLEN

The happy smile is typical of Larry's pleasant personality. He is a healthy, cheerful four year old who wins friends easily. Anglo-Saxon in descent, Larry is fair in coloring.

Larry is perhaps a little smaller than the average boy his age and he is a bit behind in language development. But he has considerable manual dexterity and is adept at taking things apart and putting them together again.

He is also extremely well co-ordinated. Even when he was three he managed quite well on skates and this year is skating with verve. He hasn't started playing hockey yet but is working up to that and he's fond of tobogganing.

Like most small boys, Larry makes up lots of games involving cars. He enjoys television, especially Sesame St.

An active, confident, manageable child, Larry is fond of children and is used to a big foster family. He also loves the individual attention he gets from his foster mother when all the others are in school.

today's child

This engaging youngster needs a family where he will be the youngest or the only child, where he will get a great deal of stimulation, especially in language, and where the parents are not demanding about academic achievement.

To inquiry about adopting Larry, please write to **Today's Child, Box 888, Station K, Toronto.**

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Organizations and People

what's new...

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Ben Steinberg

CBC BROADCASTS RUSSIAN JEWISH MUSIC

On Tuesday, Feb. 1, the CBC-AM national network is broadcasting two hours (8:03 to 10 p.m.) of Russian Jewish poetry and music. The first hour will be devoted to readings of Yiddish poet Mandlstam, one of the writers liquidated during the Stalin regime. For the second hour, choir and soloist Severin Weingort, cantor of Toronto's Temple Sinai, will be performing music of the Russian Synagogue of the 19th century. Musical director of the program Ben Steinberg has also arranged for a 10 minute spot statement on the current position of Russian Jewry by Rabbi Jordan Pearlson. The program will be rebroadcast on CBC-FM on Thursday, Feb 10 at 8:30 p.m.

GRANT FOR ETHNIC GROUPS

Three million dollars will be made available for the federal government's multiculturalism program. The multicultural policy is an outgrowth of the recommendations by the Royal Commission on Biligualism and Biculturalism regarding the cultural contributions of Canadians of other than English or French origin. Among the many programs planned is the acquisition by the National Library of ethnic publications printed in Canada and the collection of records and documents of ethnic organizations for the Public Archives. One million dollars of that money will be in the form of grants for original and innovative projects proposed by cultural and ethnic groups.

PRE-MARRIAGE DISCUSSION SERIES

For young people approaching marriage - the Orthodox Jewish Community Council of Toronto and the Association of Orthodox Jewish Scientists are co-sponsoring a pre-marital education program. Dr. Leo Davids and Dr. Yehudi P. Shields will chair the discussion series to be held on four consecutive Tuesday evenings beginning Feb. 1 at the new Eitz Chaim School on Patricia Ave. There will be one Sunday afternoon session, Feb. 13, at the Koschitzky Bldg., Sheppard Ave. W.

CAMPUS ACTION FOR SOVIET JEWRY

Jewish students from universities across Canada and the U.S. will be gathering in Washington, D.C., for the National Conference on Campus Action for Soviet Jewry, Jan. 23 to Jan. 25. The conference at the University of Maryland is organized by the B'nai B'rith Hillel Foundations and Students Struggle for Soviet Jewry. Representing Toronto will be U. of T. students Mimi Grossman and Danny Gotleib.

FOLK-ROCK SERVICE

Electric guitars, drums, flute, piano and trumpet will accompany a choir of high school and college age young people at Holy Blossom Temple's third annual folk-rock service, tonight. The entire ensemble is under the direction of Cantor Sheldon Merel, assisted by Barry Sklar.

TAY-SACHS CLINIC

A reminder - A Tay-Sachs clinic is being held on Sunday, Jan. 30, by B'nai B'rith women at the B.B.Y.O. house, 15 Hove St., from 10 a.m. to 2 p.m. Everyone between the ages of 18 and 43 (preferably couples) should drop by for the simple blood test. Baby sitting service is provided.

CORRECTION

Adath Israel's fifth annual concert is scheduled for Saturday, Jan. 29, not the 20th, as printed in our Jan. 4 issue.

...about people

Meyer and Rita Mandel are going on Aliyah to Israel where they will be joining their son Ralph who is assistant professor in the English department at Hebrew University in Jerusalem. Both active on the Toronto Jewish community scene - he with the Farband executive and she with Pioneer Women - they are being feted at a farewell reception given by the Farband Labor Zionist Order this Saturday evening.

* * * * * *

Rabbi Emanuel Forman, recently returned from the World Conference of Orthodox Synagogues in Jerusalem reports that "the permeating theme of the assembly was that extremism, in terms of religious issues, must be openly opposed from within the religious community." The rabbi added that he is hopeful that Shlomo Goren, chief rabbi of Tel Aviv, will become chief rabbi of Israel. "His election would be a giant step in the right direction," he said.

* * * * * *

Beatrice Finkelstein, director of Women's Communal Services, Council of Jewish Federations of New York, will be in Toronto from Jan 31 to Feb. 3. A veteran in Jewish community work, she will be conducting 10 worker-training sessions for the United Jew-

* * * * * *

Julius Marcus

Retired businessman **Julius Marcus** spends his leisure time conducting Talmudic study classes every Saturday and Sunday afternoon - for love, not money. What began give years ago with three adult students has mushroomed into two groups of 28 men and women. The sessions, Saturday at Beth Tzedec and Sunday at Beth Sholom, are in Aramaic, English and Yiddish. A Hebrew scholar, Mr. Marcus has a large personal library of Talmudic literature which is available to students. And as if that were not enough, he is presently setting up a mid-week course for the study of Yiddish language and literature.

Lt.-Col. Joel A. Wolfe

Appointments of Note:

Lt.-Col. Joel A. Wolfe of Montreal as president of the Eastern Region of the Zionist Organization of Canada. Col. Wolfe served with the engineering corps in the Canadian army and was an officer in the Jewish brigade in the Second World War. He was associated with the Israeli defence forces during the War of Liberation.

* * * * * *

Melville Olsberg, as president of the Toronto's Council of Jewish Brotherhoods which represents men's clubs of 18 Orthodox, Conservative and Reform congregations in the Metro area. Mr. Olsberg, known for his Scottish burr (he was born in Glasgow) is executive director of Holy Blossom Temple.

* * * * * *

Morris L. Jesion, as executive director of the Jewish Convalescent Hospital in Chomedy, Laval. One of the youngest graduates from the University of Toronto's course in Hospital Administration, Mr. Jesion was administrative assistant to the medical director of the Jewish General Hospital prior to this appointment.

* * * * * *

Barbara Segal of Montreal, together with her son Gerald, a Hebrew University student, and her two younger children, Phyllis and Mickey, was present at the dedication of a student residence on Hebrew University's Givat Ram campus in memory of her husband, Ralph. The 32-bed facility, named the Ralph Segal Memorial Residence, was a gift of family and friends of the late Mr. Segal who was vice president of the Montreal branch of the Canadian Friends of the Hebrew University.

Hebrew Academy to hold graduation

By DR. ALEXANDER BROWN

Established 10 years ago, the Community Hebrew Academy of Toronto, now sponsored by the United Jewish Welfare Fund of Toronto, and supervised by the Board of Jewish Education, is an unique educational institution. Encompassing Grades 10 to 13 of Senior High School and an enrollment of about 200, it provides a quality system education of both Judaica and general studies on a level which is counted among the best in the Diaspora.

Some 25 alumni of the Academy are currently either studying or settled in Israel. Another group is preparing for careers in the rabbinate or in Jewish education.

Academy alumni are to be found in the faculties of medicine, engineering, science, law, business administration and the humanities of various universities including University of Toronto, York, M.I.T., Harvard and other institutions. Some are studying at the Hebrew University in Jerusalem, Bar-Ilan, Yeshiva University, or Stern College.

On Sunday evening Jan. 23, the Academy will celebrate its sixth Graduation Exercises in the school auditorium, 3630 Bathurst St.

Included among the current crop of graduates are Karl Skorecki and Barbie Gryfe. In June, Karl emerged as the top scholar of all high schools in the Metro area, with an average of over 97% in all subjects.

Karl starts his day by putting on his Tefillin. He then unlimbers with some weight lifting. After that he rushes off to attend classes in a pre-medical course at the University of Toronto. Karl, also a top student at the Academy in both Hebrew and general studies, will be valedictorian of his class.

Barbara Gryfe, is currently attending classes at the University of Toronto. Nevertheless, she makes time for three weekly 2 hour sessions at the Midrasha L'Morim (Toronto Jewish Teachers' Seminary) for higher Jewish studies. Between classes and on odd evenings, Barbie manages to sandwich in some television commercials, and singing appearances as a veteran singer (despite her youth) of stage and club work. She will be doing several songs at the graduation exercices.

Participating in the exercises will be Don Carr, immediate past president, United Jewish Welfare Fund, and David E. Newman who will extend greetings on behalf of the Associated Hebrew Schools. Rabbi Irwin E. Witty, executive director, Board of Jewish Education, will deliver an address.

A glance at the staff roster of the Academy reflects indirectly on the richness of texture and variety of the institute's program. There are the specialists and teachers both Jewish and non-Jewish who constitute the staff of the general studies department. Many are veteran teachers who have come from various high schools in Metro.

The Hebrew staff includes shlichim, specialist exchange teachers from Israel, sent here for two or three year periods by the education department of the Jewish Agency. Others are native American or Canadian rabbis, as well as rabbis and teachers of European origin.

Barbara Gryfe Karl Skorecki

There are two streams in the Hebrew program, one concentrating on literature and language arts, and the other on Talmudic studies. The Hebrew curriculum includes Halacha, Jewish philosophy, and Israel. There is a wide and varied choice of extra curricular activities and programing including weekend shabbatons (retreats); Israel summer institutes; student council, dramatics, school newspapers, Hebrew and English, music and sports.

Students, who have attended the four year course at the Academy, have benefitted from a superior education which is the culmination of a sustained effort, for most, of 14 years of Jewish learning, beginning with kindergarten up to university entrance. As such, the annual graduation of the Academy is an event indeed worthy of note.

Dr. Brown is associate director, Toronto Board of Jewish Education.

Panel to deal with major topic

The women's division of the United Jewish Appeal has completed arrangements for its most important function of the year, UJA Day, on Thurs., Feb. 17 at Shaarei Shomayim Synagogue.

Beginning at 10 a.m., a panel of experts will cover the topic **Any Woman Can Face the Problems of Our Times.** Discussants include Bernard Berger, associated director, Jewish Vocational Services; Miss Fern Small, second year arts and science honor student; Dr. Sydney Wax, senior attending physician, Baycrest Geriatric Centre; Gordon Wolfe, supervisor of youth services, Jewish Family & Child Service. Dr. Leo Davids, assistant professor of Sociology, York University, will be moderator.

Following luncheon, the featured guest speaker for the afternoon will be Mrs. Michael Comay, wife of Israel's former ambassador to Canada.

Mrs. Maxwell Eason, 1972 chairman of the Women's Division, says that aside from being a major fund-raising event, UJA Day "is geared to excite, stimulate and inform women to help them gain an insight and understanding of the social problems and needs facing our Jewish community not only locally but overseas as well."

There will be a draw for a return trip to Israel via El Al Airlines.

UJWF sets up new committee on priorities

The United Jewish Welfare Fund of Toronto will set up a priorities committee to fix an extension of community services. This was decided on at the first meeting of the new board of directors. Herbert H. Solway, chairman of the board, presided.

The priorities committee, when it swings into action, will consider recommendations to be made by the Welfare Fund's Social Planning Committee, which has been conducting a survey of community needs. The resultant report on priorities, issued in Oct., 1971, will form the basis of the committee's recommendations. The priorities committee will then consider also recommendations from the Canadian Jewish Congress and the Board of Jewish Education.

The report on priorities states that over the past 18 months, two priority areas have emerged above all others: services an programs for the youth and for the aged.

The report envisages an extension of services to the non-institutionalized aged by the co-ordinated services to the Jewish elderly, which now operates the Meals-on-Wheels program and staffs two associations of senior citizens' clubs. Key concerns will include friendly visiting, sheltered workshop and recreational and cultural activities, working with synagogues and other organizations already operating in these fields; as well as transportation, medical assessments, nursing home care and housing through the agencies with special skills and interests in these fields.

In the youth area, the report calls for planning activities and program implementation "in an open partnership between youth and service agencies" to cover university and high school students and working youth.

The report declares that "more diverse and relevant services must be provided by reaching out to persons who need help." It points out that the particular agencies which have formally studied and endorsed this idea are the Jewish Vocational Service, YM-YWHA, Jewish Family & Child Service and Baycrest. The JVS, for example, is already providing career counselling on campus and is finalizing plans for a sheltered workshop for the elderly; the Y will provide service to special groups beyond its membership and physical plants.

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of the

Community Hebrew Academy

of Toronto

SUNDAY, JANUARY 23, 1972

7:30 P.M.

in the School Auditorium

3630 Bathurst Street, Toronto

GRADE XIII GRADUATES

Sheila Adler	Helen Gruszko	Sheldon Salcman
Renee Berk	Barbara Gryfe	Michael Shaul
Jonathan Burke	Neil Hahn	Sheldon Silver
Judy Eisen	Neil Hiltz	Shoel Silver
Jerry Faivish	Edward Jacobson	Karl Skorecki
Esther Frankel	Jerry Javasky	Reuben Sokol
Mark Frankel	Moshe Kempinski	Allan Sperling
Anne Frisch	Ira Kurtz	Gloria Tenenbaum
Miriam Galet	Laurie Manilla	Toby Torem
Sheldon Goodman	Suzie Mittelman	Evelyn Wagner
Esther Green	Stanley Rosen	Simon Yakubowicz
Gitta Grosz	Susan Rubinstein	Steven Zerker

The Public is Invited

Reception Following

The Community Hebrew Academy is affiliated with the Board of Jewish Education and sponsored by the United Jewish Welfare Fund.

Editorial page

It is now up to United Church to deal with grave problem

The Rev. Ernest Marshall Howse, a former moderator of the United Church of Canada, has come to the defense of Dr. A.C. Forrest, the editor of the church's newspaper, with an ill-tempered spate of words covering about two full columns of **The Toronto Star's** editorial page.

The burden of Dr. Howse's complaint is that the Jewish community has maligned Dr. Forrest by accusing him of anti-Semitism in his Middle East articles when in fact, according to Dr. Howse, all the editor was doing was exercising his right as a journalist to speak his mind.

What the reverend gentleman has to say constitutes an old record he has played on other occasions. It is a one-sided disc of little merit and reflects no credit on a churchman who once held the high post of moderator. Name-calling is no substitute for reasoned debate.

We do not propose to engage in a dialogue with Dr. Howse or reply to his latest diatribe. The ugly issue of anti-Semitism within the United Church, an issue highlighted by the recent resignation of Rev. Donald Keating from the ministry, is now where it belongs - within the church itself. Let its leaders confront this grave matter and do the soul searching that is needed. No useful purpose will be served by the Jewish community entering into an acrimonious debate with individuals whose sins of omission and commission are properly the responsibility of the church to which they belong.

The resignation of Mr. Keating from the United Church ministry was in protest against what he believes is anti-Semitism within the church and the silence of its leaders on the subject.

We will stand on the sidelines and watch with interest how the United Church deals with the challenge thrown down by Mr. Keating who is classed by Dr. Howse as one of "a queer variety of crusading Christians."

More crusading Christians of Mr. Keating's stamp would go far to improve the church's image.

Supply of Phantoms will deter Egyptians from war gamble

It now appears virtually certain that Israel will receive a supply of Phantom aircraft from the United States. Whether there are strings attached to this, such as an assurance from Israel to relax its posture on re-opening the Suez Canal, is not clear. Israeli spokesmen deny knowledge of any conditions, and Washington is silent on this matter.

What is more important than any conditions that might be imposed is the decision to enhance Israel's ability to hold her own in the air with the Russian-supplied planes at Egypt's disposal. The prospects of a political settlement will be brighter with Sadat's realization that he will not have supremacy in the air. Without a decided edge in the sky, a major offensive by Egypt would be doomed.

A balance in military hardware is a clear deterrent to another disastrous Middle East war which would settle none of the issues which presently divide Israel and the Arab world. A desperate need to save face might impel Sadat to launch limited forays across the Suez but such a move would gain him nothing but a large casualty list and loss of equipment.

Egypt has denounced the semi-official report of the U.S. decision to resume deliveries of Phantoms, a quite predictable reaction, but one that is empty of logic. The Soviet Union has been pouring planes and guns and tanks, along with a variety of other sophisticated military hardware, into Egypt for the past two years, and not all of it by any means is for defence.

The number of Phantoms Israel will receive is not publicly known. It is believed Prime Minister Golda Meir requested a total of 80 planes together with spare parts, but it is unlikely that Washington will agree to this figure.

New York's Mayor John Lindsay told a Zionist meeting last week that the United States' "obsession with the senseless war in Vietnam turned our attention away from commitments this nation should never question." He said the only guarantee of peace east of Suez is maintenance of Israel's strength.

What the mayor was saying was that Israel's existence is non-negotiable, a reality that Sadat must accept and must sell to his people and to his Arab allies. He is in a difficult position, but a decision to resort to war would bring his regime and the nation to ruin.

There are gains to be made that do not endanger Israel's security, and Sadat would be wise to make these his objectives and open a dialogue with Israel, if not directly, then through a third party. Sabre rattling is no substitute for wisdom.

Ontario's human rights body has grown in public respect

Louis Fine, who since 1951 has been administering Ontario's anti-discrimination legislation, retired last month and has been succeeded by Dr. Daniel Hill, director of the province's Human Rights Commission since 1962.

Ontario deserves much credit for having been the Canadian pioneer in the field of anti-discrimination legislation. In 1944, the Racial Discrimination Act outlawed the use of such terms as "Whites only" or "No Jews need apply" which appeared on restaurant walls and in newspaper advertisements. In 1951, urged on by the Joint Community Relations Committee, the province enacted the Fair Employment Practices Act which forbade the use of race, religion or national origin as criteria for employment. Louis Fine, who had won the confidence of both unions and management as a labor arbitrator, was appointed chairman of the commission created to enforce the act.

This first commission had little staff and almost no budget. Fine and the other commissioners were expected to give only part-time attention to administering the act. However, with the passage of the Fair Accommodations Act in 1954, which sought to eliminate discrimination by resorts and hotels, the need for full time staff became more pressing. That year, a series of studies initiated by Dr. Albert Rose of the Toronto School of Social Work provided drastic evidence that many complaints filed with the commission had been badly handled. The studies disclosed that there was no consistency in the handling of cases. As a result, the government, in 1962 created the present Human Rights Commission and appointed Dan Hill as director. Fine, continued to serve as chairman, a position he held until his retirement.

Under Hill's management, the Commission has grown from strength to strength. Each year, Hill has persuaded the provincial government of the need to expand the legislation, increase the budget and add to the staff. Each year, respect for the Commission's fairness has grown in the eyes of those who require its services. Employers, landlords and hotel owners, who have infringed on the law, have also learned to respect the Commission's efforts to arbitrate complaints rather than prosecute.

Ontario's commission stands in contrast to those serving some 30 states in the USA. In New York, Michigan, Minnesota and many other states, the governor uses the human rights commission as a buffer against the complaints of the minority community. Positions on the commission and its staff become forms of political payoff in return for party support. The Black community is frequently hostile to the state commission for failing to do enough, and the White community blames the commission for advances made in minority rights.

Fortunately, in Ontario, the Commission has managed to evade these reefs and to steer a course devoid of political embroilment.

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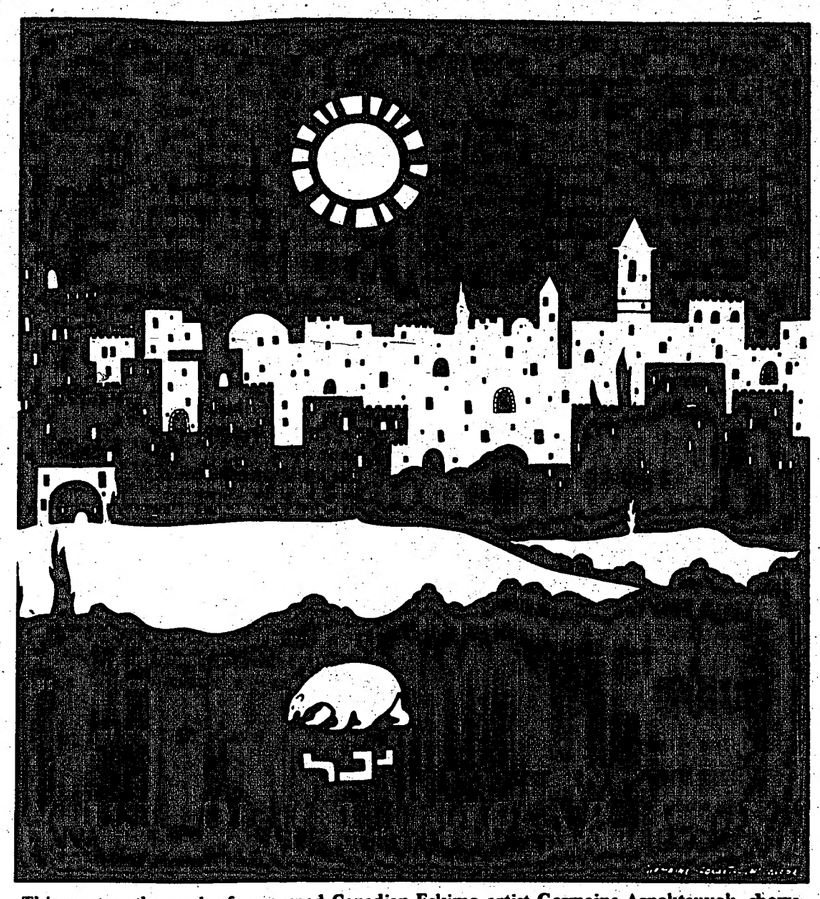


This poster, the work of renowned Canadian Eskimo artist Germaine Arnaktauyok, shows a panoramic view of Jerusalem. She recently flew to Israel to capture the Holy City's unique mood. The poster, commissioned by El Al, is the first of several she is doing for the airline.

Youth, experience found in new holder of high post

By GEOFFREY D. PAUL

JERUSALEM (JCNS) -

Given hindsight, nothing now seems more natural than that a 10 year old boy who arrived in Palestine 39 years ago having been born in Turkey, speaking German as his main language, with parents of Russian origin and travelling on an Italian passport, should one day arrive at the post of director general of the Israel Foreign Ministry.

Mordecai Gazit, whose youthful qualifications these are, took over the job on Jan. 1. Behind him lies a career in the foreign ministry dating almost to the establishment of the State, with a break of only two years in which he served in the then Ministry of Immigrant Absorption.

Gazit represents the front-rank of home-bred civil servants who, slowly - too slowly for some - are beginning to take over the top positions in governmental departments previously held by men who received them either as rewards for political or personal loyalties, or because there was no one else available.

His experience - youthful service in the Haganah, a Hebrew University education (MA archaeology), command in the War of Independence (in which part of his chest was blown away leading a company of untrained "reinforcements" into the beleaguered Old City of Jerusalem) and intensive diplomatic service at home and abroad - encompasses almost every highlight of the nation's formative years.

Gazit served as first secretary in the London embassy from 1952-56, years he recalls reflectively which embraced a fascinating stage in Britain's withdrawal from her Middle East involvements. "Considering Britain's massive commitments of those days (to the Arabs), I found a certain attempt to be even-handed," he muses. "This was true of Selwyn Lloyd even before the Suez Campaign."

He had the contrasting experience of serving as minister in Washington (from 1960-65) during that period when the Americans were becoming most intensively engaged in the Middle East.

More recently, as assistant director general of the foreign ministry in charge of North American affairs, he has been closely involved in the conduct of relations with the United States, including the negotiation of last year's ceasefire, the almost year-long talks on an interim Suez Canal agreement and the mission of Gunnar Jarring.

On the political side, he sees the ministry as a powerhouse generating ideas and policy recommendations for consideration by the minister and, through him, the Cabinet; the provision of guidelines and directives for missions abroad and the elucidation of policies for foreign embassies here.

On the administrative side, he has - for Israel - some almost revolutionary notions. He questions, for example, whether the ministry really needs to employ "new-baked BA's in their mid-'20's simply because they were brilliant students and have them sitting around for two years as glorified office boys." This, he observes with a grin, was a 19th century British concept.

What he would like to do is, if a vacancy exists which cannot be filled from inside the ministry, to put it out to tender, thus drawing to the ministry the best man for a specific job, with only a short-term commitment.

What of tomorrow's Jewish family?

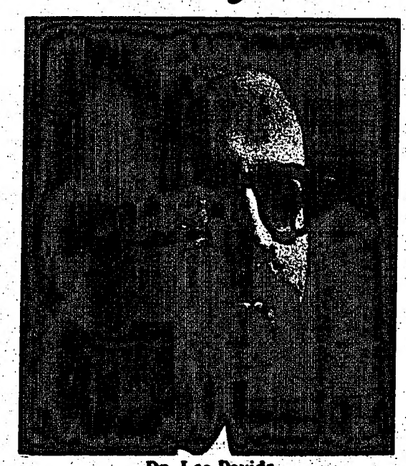
By DR. LEO DAVIDS

There is considerable discussion today about what is happening to family life, and what the future will bring for family life in general and for the Jewish family in particular. Obviously, we are only able to speak intelligently about what the average family is going to look like a generation from now, by considering certain trends and the emerging viewpoint of young people as we know them today, and assuming that such trends, and this new outlook, are going to continue and will logically lead to certain consequences. However, if people in sufficient numbers are determined to live a different way, they will bring about a different social reality.

Whatever predictions we make about marriage and the family, could be better than such information, based on what is known today.

One of the important things to remember when we look at major trends and fashions of engagement, marriage and parenthood, is that North America has been a continent of great diversity in its social patterns, and the freedom that people now have, to build their lives in accordance with the dictates of their religion or other special tradition, will probably remain in the future. This means that it is possible to predict certain kinds of things as likely to be popular in the mainstream of North American culture, without by any means implying that everyone is going to live that way.

Specifically, it seems clear that the Jewish community will have the liberty to maintain its own traditions in the area of family life, even if large parts of the general population should adopt new forms and new



Dr. Leo Davids

rules. Whether in fact Jewish marriages in 1995 will be different from any other marriage, will depend very little on the secular laws, but a great deal on the extent to which the particular traditions of Judaism, its values and its outlook on family life, are going to be maintained and transmitted by young people entering marriage at that time. If our youth have a different perspective than what the mainstream is likely to live by at that time, then Jewish marriage will be quite different from the normal, ordinary sort of marriage that many people think is coming. If assimilation continues at a fast pace, however, then it is likely that there will be very few Jewish families who live by a different set of standards concerning family life than the general population would adhere to in a generation from now.

There are many exciting ideas being talked about nowadays concerning marriage, including childless trial marriages of fixed length, marriages to more than one husband or wife at the same time, legally-licensed parenthood and other ideas which are quite radical in terms of today's Western culture, but are, of course, not unknown in other societies in other parts of the world.

It goes without saying that those who live by Torah standards, those who adhere to the 613 Commandments, will find many of these ideas unacceptable for themselves, as being contrary to the Halacha and to Jewish consciousness. This is unquestionably true.

However, it will be necessary for the thinkers among us at least to foresee where "everybody is going," so that we can be aware of the challenges which face the authentic Jewish community, and will make it possible for rabbis, Jewish educators and others who are directly involved with moulding the coming generation, to anticipate the kinds of questions and the kinds of experiments that Jewish adolescents will be interested in.

This knowledge, like a knowledge of idolatry which one can gain by studying the **Tractate Avodah Zara,** does not mean agreement or acceptance - it only means awareness of practices that are in the social environment and have to be confronted sooner or later in some way.

The era in which we and our children live brings many challenges to us, to our values, and to our community. It is clear that being aware of such issues, which will be facing some of us sooner than we think, is a necessity for discovering sound long-term policies for the maintenance of Jewish family life and Jewish community life beyond our own generation.

Dr. Davids is professor of sociology at Atkinson College, York University.

ask the rabbi

Why Torah is handwritten

1. Why major and minor prophets?

RESPONSE:

These terms are not, in fact, found in the classical Jewish sources. In any event, the reference is to the size of the books not to the value of the message or the spiritual status of the transmitter. The books of the 12 "minor" prophets are so small that they are gathered together and written down in a single scroll. But nowhere is it suggested that Amos, for instance, is inferior to Isaiah. In view of this the popular expression: "He is a very minor prophet" is based on a misunderstanding.

2. Why do the words of the Torah have to be handwritten?

RESPONSE:

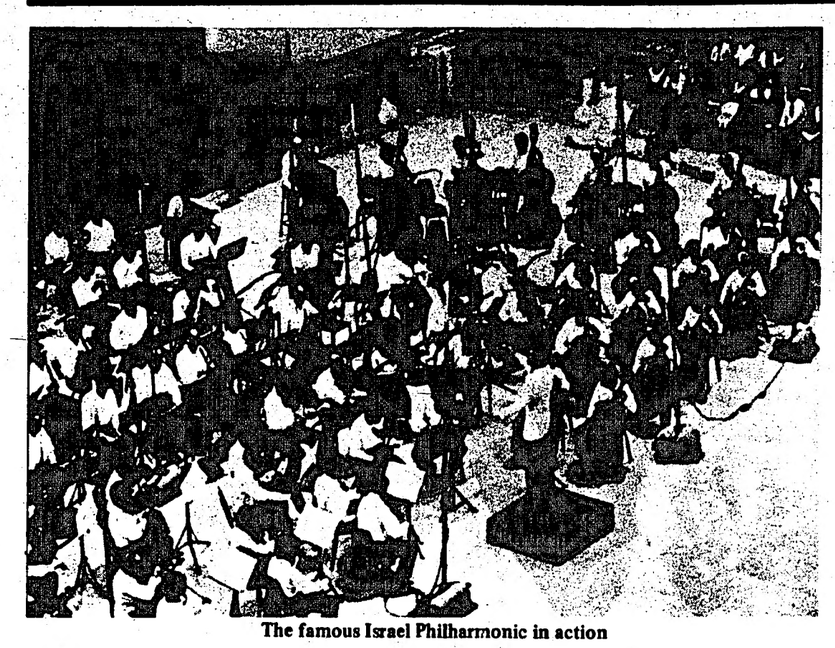
With the invention of printing the question began to be discussed in the Responsa literature whether that which requires to be "written" (e.g. a sefer Torah, a mezuza, a tefilin, a Get) can be printed. The matter was examined by noting the Talmudic definitions of "writing" in this connection, to see whether printing would qualify. It is not generally known that one or two authorities did rather tentatively suggest that a printed sefer Torah was kosher but their view did not win out. We are fortunate, surely, that this was so. In one area, at least, the dedicated human person, working by hand and with his individual skills, is preferred to the soulless mass production of the machine.

3. Why do some people run the knife over the challah on the Sabbath before making the benediction over the bread (Motzee)?

RESPONSE:

The general rule in Jewish tradition is to make the benediction as close as possible to the act which one is performing. In this case, the matter involves making the benediction before the act of eating bread. Since the Sabbath requires pronouncing the benediction over a whole loaf, the act of cutting a piece off before eating any of it would be an interruption between the benediction and the actual act of eating the loaf, or part of it. On the other hand, to cut the slice off before making the benediction would involve one in pronouncing the benediction on a piece rather than on the whole of the loaf. Thus one begins the cutting by passing the knife slightly over the challah so that the actual cutting has begun before the benediction. Therefore, the benediction is as close as possible to the eating of the bread and yet is pronounced over the whole loaf because the cutting has as yet not severed the piece from the whole. The general insistence that the benedictions be made as close as possible to the acts is to insure that every human act is as closely linked as possible to a spiritual experience.

Opinion



The famous Israel Philharmonic in action

Suez Canal no barrier to music

By NECHEMIA MEYERS
CJN Correspondent

JERUSALEM -

Crack Egyptian troops along the Suez Canal had a rare treat recently, a chamber music concert presented by half-a-dozen members of the Israel Philharmonic Orchestra. Of course, the concert was meant for Israeli soldiers manning the Bar-Lev Line, but only a few hundred yards of water separate Israelis from Egyptians at the Canal, and music, like bullets, moves swiftly across the aquatic no-man's-land.

Members of the Israel Philharmonic Orchestra, now celebrating its 35th anniversary, started playing for soldiers in the early '40's, when concerts were given in Cairo for Allied troops stationed in Egypt's Western Desert. One of the Orchestra's most famous war stories dates from 1948. Then, in the midst of Israel's War of Independence, the IPO was presenting a concert at the Weizmann Institute of Science in Rehovot under the baton of Leonard Bernstein, and in the presence of Dr. Chaim Weizmann, president of the Institute and of the State. Midway through the evening, an air raid alarm sounded, after which the audience was informed that anyone who so desired could go to a nearby shelter. Weizmann immediately rose and said to the musicians: "If you can continue to play, I can stay to listen," and so the music went on.

The man most responsible for the initial development of the IPO is, ironically enough, Adolf Hitler, who drove thousands of Jewish musicians out of Europe to fill the tanks of orchestras all over the Western world and in what was then Palestine. In the intervening 35 years, the musicians have changed - now 60% of the orchestra's 108 members are Israeli-born or trained - but the repertoire has not changed significantly. In view of the fact that the IPO covers 90% of its budget from ticket sales, it tends to choose compositions likely to please its 35,000 regular subscribers, most of whom have conservative tastes.

Since the appointment of ultra-dynamic Zubin Mehta as its first permanent conductor, the orchestra has begun to experiment with modern music, but Mozart and Beethoven still reign supreme.

The parade of Torahs in Bat Yam

By RABBI JOSEPH KELMAN

Is bringing a Torah to Israel from Canada like carrying coals to Newcastle? Definitely not! More than anything else it emphasizes the already strong feelings of unity that exist amongst Jews the world over and especially our own emotions about the people and State of Israel.

Every tour to Israel is a unique and exciting event. This particular one of the Beth Emeth Bais Yehuda Synagogue had the additional highlight of the presentation of a Sefer Torah to the Bet Knesset Hamarkazie in Bat Yam, on the outskirts of Tel Aviv.

The tour itself got its impetus when two non-members, Wally Fisher and Martin Fremont, presented the synagogue with a Torah for the purpose of dedicating it and placing it in a synagogue in Israel. It helped make the plane ride on El Al even more reassuring in the knowledge that we had something special on board with us.

A well-known Toronto personality Zev Barenholtz, moved to Israel nine years ago. Even in his advanced age he became very much involved in the building and development of the synagogue in Bat Yam that we were presenting the Torah to.

Unlike North American custom, where it is done in the synagogue, the actual Siyum Hatorah - that is the completion of the Torah by inscribing its last verses - took place in the Barenholtz home. As our group entered the home the Torah was already on a table, scrupulously guarded by the Sofer who was going to complete it with a quill pen. There were also officials of the synagogue and many "landsleit" from Toronto living in Israel permanently or tourists like ourselves.

The feeling in the Barenholtz home at this time was one of very close kinship between ourselves and the members of the Bat Yam congregation. While we had never met them before, all of us felt as if we were all members of the one congregation of Israel. As the Sofer was inscribing the letters in honor and in memory of our dear ones, music filled the house intermingled with the gracious Israeli hospitality of wine, all kinds of drinks and good food.

We waited for the Sofer to complete the last word in the Torah which appropriately enough is Yisroel - Israel. Then began the march to the synagogue for the actual presentation. A big tallis was unfolded as a canopy for the Torah.

As the Rabbi of the Beth Emeth Bais Yehuda Synagogue, I had the privilege of carrying this Torah and leading a parade through the streets of Bat Yam. In addition to the band, the procession was headed by 20 young boys holding lighted torches. The darkness of the evening and the quietness of Bat Yam was pierced by the flames of the torches and the symbolic light of the Torah itself.

No traffic police had to be assigned to make sure that the buses and automobiles would stop. Hundreds of people marched in the procession and hundreds of others looked out from their balconies. As we approached the synagogue the elders brought out the other Torahs to greet and escort the new Torah inside.

The actual presentation in the synagogue, in its brief ceremony of prayer and presentation again underscored the unity of Canadian Jewry and Israeli people. What greater bond than the Five Books of Moses which not only gave us our universal laws but also defined Israel's rightful claim to the land of our Fathers.

As we were holding on to the Torah in Bat Yam, the light of the torches made me reflect that not only does a Jew hold the Torah but the same Torah has held the Jew together, united him and has served as a beacon of light throughout all ages.

The real story of Israel's Black Jews

By W. GUNTHER PLAUT

There has been a considerable amount of controversy over the so-called Black Jews who live in Dimona and another group who were denied permanent residence in Israel. (The word 'Black' in this article refers to people of Central African or Negro descent, not to Orientals as it sometimes does in Israel.)

What fascinates me is that in all these discussions which take place in the Western press, the viewpoint proposed is always that of the West and never that of Israel. The reader takes it for granted that the same prejudices against Blacks which exist in our society must exist in Israel also. Once one makes this assumption all the stories which come out of Israel and have to do with Black people are seen in certain colors which are, if you will excuse the pun, black and white. That however does not make such interpretations any more accurate.

What is the real story? Everyone who wants to come to Israel under the Law of Return must show that he is a Jew. As lawyer Leonard Schroeter noted in the **Jerusalem Post**, "skin color has never been a bar to entry into Israel, just as Jewish religious law has never discriminated on color lines." The Dimona Blacks claimed citizens' rights as aboriginal Hebrews. The question whether they have these rights and are entitled to live permanently in Israel under the Law of Return therefore has to do only with their Jewishness and nothing whatsoever with their color. To assume that the latter plays a role in this consideration is precisely the kind of Western predilection which causes us to show our own racial slip. To compound matters, it is also the point of view taken by the Dimona 'Black Hebrews,' who thus transplant their American-bred grievances to Israel and proclaim that their main problem is racial. It is not.

There are, however, a number of people living in Israel who are Black and are Jews like everyone else. They are not many, because the number of Black Jews in the world happens to be very small. Most of these people hail from the United States, and amongst them is Alan Terry (now called Avi, short for Avraham) who recently gave an interview to Sybil Kaufman of **Israel Digest**. Since probably few of the readers of this column have a chance to see this highly interesting paper, let me quote a few sections of the interview.

On the question of how he got to Israel, Avi said that in high school he and his sister had been active in Atid and other Jewish organizations, and later at Rutgers University. He had made a visit to Israel as a member of a dance group and returned to the United States, then had attended Yeshiva University, but felt he had to get back to Israel. At the beginning of his sophomore year he applied to American Friends of Hebrew University for the junior year program and was accepted. He is now taking physics, linear algebra, advanced calculus and other subjects including Arab relations. Has Avi found any differences in attitude toward his being Black and Jewish, there being so few Jews of Central African descent? "People's curiosity at my being Black and Jewish is nothing new. They are always asking 'are you really Jewish?' Where are you from? Just staring at me or seeing my kippah. There is nothing new about it, I am used to it."

Does he feel that the Black people in Dimona had been discriminated against? "Certainly not because of a question of color," he says. "But the Law of Return is meant only for Jews, and only a Jew knows what the return to Israel really means. How can anyone else use a privilege he doesn't understand? The spirit behind the return is a tradition, handed down among the Jewish people; it's long and old."

I have no way of knowing whether Avi's story is unique or commonplace. But one thing I know: it approaches the problem from an angle that is in conformity with Jewish tradition. (Which is not to deny that there are Israelis with their own personal race prejudices. There are; they don't like Jews from Oriental and African lands and consider marital unions with such families something like intermarriage.)

In the same issue of **Israel Digest** there was a letter to the editor which warned that the discontinuance of temporary residence visas to the Blacks of Dimona would be bad public relations. Israel would be accused of discriminatory practices. It is a sign of the young State's maturity that it proceeds to do its own thing on the basis of its own scale of values. Having a constant eye on the PR effect is a galut feature, fortunately absent in Israel.

Glory to the memory of Danish king

By J. B. SALSBERG

The death last Friday of King Frederik IX of Denmark evoked in me a train of thoughts and much meditation concerning the late king of the Danes, about the Danish people in general and about certain acquired characteristics of the Jews.

I am no royalist and I can think of certain "crowned heads" whose passing from this earth would not burden my heart with any special grief. But in this instance, I must confess, I did feel genuinely saddened and inexplicably impelled to express my gratitude - gratitude as a Jew to the memory of the late Danish King and to the people of Denmark.

The story bears telling and retelling. It is the story of an event that saved the soul of man from the abyss of total despair when darkness and bestiality seemed to engulf all of mankind.

It was when the inhuman wave of Hitlerism spread over ever-widening areas of Europe. It was when tens of thousands of hounded and menaced Jews knocked at the gates of many countries pleading for asylum but found all gates shut to them.

It was when Jewish refugees, who crammed derelict, unseaworthy vessels in the hope of reaching, albeit illegally, the shores of Palestine, since the mandatory power refused them legal entry to the land that even the League of Nations had approved as "Jewish homeland."

It was when the indescribable Holocaust, the monstrous slaughter of European Jews was under way. It was when the Hitlerite monsters found countless collaborators in each of the lands that they occupied for their grim plan to completely liquidate the Jews.

It was at that time that the Danish Royal family and the Danish people,

The late King Frederik IX of Denmark.

though their country was occupied by the Nazi military hordes, placed a burning candle in their window that shone through the near-total darkness that enveloped the greater part of Europe.

It was then, when the Hitlerite executioners decided to commence the liquidation of the Jewish community of Denmark, that the order was issued for all Danish Jews to wear the yellow arm band that would single them out from all other Danes and thus be marked for the "final roundup."

It was then that the Royal House of Denmark informed Hitler's satrap in Copenhagen that unless the decree against the Jews be withdrawn, the Danish people, led by their Royal Family, would all appear with the prescribed band on their arms.

The shaken Nazis withdrew their order but began plotting a midnight roundup of the Jews in that land and their instantaneous removal to countries where slaughter houses for Jews operated with impunity.

But the Danish government learned of these fiendish schemes of the Nazis, and the brave and kindly Danish people, from their King down to the humblest sailor on fishing vessels, performed a glorious miracle. In the darkness of night they gathered the Jews in their midst, brought them to out-of-the-way small wharfs, concealed them in their tiny vessels and, at the risk of their own life, carried them off to safety in neutral Sweden.

Now that the Danish King has died, that brave, humane and noble act should be recalled. Jews, who are so pathetically anxious for opportunities to be grateful, will, I'm sure, now wish to express their gratitude to the late king and to all his people for that heroic and humanitarian act. But I can't help wonder whether Jewish expressions of gratefulness would not be offensive to the memory of the late king. After all, he and his people only acted as humane, civilized, decent people should act.

The long centuries of persecution have bred this psychological compulsion into our system; this uncontrollable urge to be thankful for every civil and civilized treatment shown us. No, this characteristic of ours is not to our discredit; it is to the discredit of the world.

Now, as the Danish king is borne to his grave, I react like a Jew and I respond to the age-long urge to express my gratitude for a civilized act towards us. Yes, and even do it publicly, as I am doing now.

Glory to the memory of King Frederik IX of Denmark! Glory to the decent, civilized people of Denmark!

Disband JIAS or amend their objectives, reader writes

Dear Editor:

Rabbi Plaut's Lesson of 1971 in **The CJN** seems not worried that some Georgian Jews sought to return to Russia from Israel: he bids us not to fret that many people from Israel are not satisfied and leave. Some after much costly efforts to get them there in the first place.

For 1,900 years, we prayed to be able to return to Israel. For 70 years, Jews contributed hard-earned money to redeem land in Israel and help resettle all able to get there. Every effort has been made to encourage Jews to return. Our prayers and work were finally blessed and now we even see the unthinkable: Russian Jews allowed to go! And North American Jews beginning to trickle back too. Surely then we should be concerned that even one Jew should opt to return to Russia!

For that matter, we should also be concerned that any Jews should seek to emigrate from Israel even though free to do so. Surely it is time Canadian Jews realized these things and reconsidered our objectives regarding the Jewish Immigrant Aid Society. It did a wonderful job years ago and was vital, helping Jews leave anti-Semitic lands and come to Canada when, in the terrible '30's, no land welcomed Jews. The time has come to either disband JIAS as having achieved its objectives - or amend them now, to help people leave golus and return to Israel.

Let us cease spending Welfare Funds encouraging Jews to settle here: instead, let us redouble our efforts to help Israel in every way and encourage ourselves in Canada and Jews elsewhere, to think in terms of a return to our homeland.

C. Anthony
Toronto

Dear Editor:

To reply to Mr. Sandler's attack against my criticism of the Conservative and Reform movements (**CJN** Jan. 7) all that is necessary is to refer back to my original letter. The very sentence he quotes reads there: "All these arguments show clearly one thing: the Conservatives and Reformers have no idea whatever of what religion means and is supposed to be, and more specifically know nothing about Judaism and the Jewish faith." Mr. Sandler conveniently ignored the opening phrase and chose to harp only on the logical consequence that I drew.

The arguments referred to, made by representative spokesmen of these sects, were quoted by me clearly and fairly. I also showed their incontrovertible inherent fallacies which must lead to the conclusion drawn. If Mr. Sandler disagrees with this conclusion then let him refute my arguments with logical and sound reason rather than with name-calling polemics and ad hominem criticism based on out of context quotations.

I. Jacobson
Downsview

Dear Editor:

At the risk of me, too, being branded a fanatic "mediaeval tyrant of narrow and strictured opinion," I would like to denounce and reject Mr. Sandler's letter in **The CJN** of Jan. 7 defending the 'legitimacy of Reform Judaism.'

Ironically for Mr. Sandler, in the very same issue of **The CJN**, right on top of his letter, Dr. Plaut of Holy Blossom personally admits that with respect to Jewish Law and tradition "we Reform rabbis have sinned with abandon," and he adds that in religious terms - the procedure followed by the Reform rabbis in Halachic questions "is a disgrace!" Isn't it both comical and sad that, as Dr. Plaut writes, non-Jews wishing to convert just about forced Reform rabbis against their own wish (in Dr. Plaut's words: 'their traditional Reform hang-up') to apply Jewish tradition! Indeed, as Mr. Sandler contends, the leading Reform rabbis in Toronto can speak for themselves.

Mr. Sandler accuses Orthodoxy of wishing to deny Reformers the right to worship as they wish and states that dialogue among all branches of Judaism is long overdue. No Orthodox Jew would deny anything to a reformer - except for the claim to call his way of life normative Judaism. There cannot be any dialogue whatever between "all branches of Judaism" for the simple reason that there are no branches of Judaism.

Whether Mr. Sandler likes it or not, the concepts of heresy and mamzer are irremovable parts of the Torah and tradition of Israel. Religious Judaism is an either/or proposition: either you accept the Divinity and binding character of the Torah or you do not. To reform Judaism is to deform it.

Joseph Isaacs
Downsview

Features

Looking ahead

The crisis of identity

By DR. STUART E. ROSENBERG

The Israeli "victory" of 1967 succeeded in creating several new "Jewish problems" as well as in establishing new spiritual moods and ideological stances within the Jewish community in Canada. If these ideological challenges will be dealt with thoughtfully and critically and not, as sometimes before, in haphazard or even pragmatic "organizational" fashion, they may help to establish the necessary preconditions for the rise of a more buoyant, ideologically oriented Canadian Jewish community in the future.

What are some of these moods and what effect may they have on the future? The Jewish euphoria that followed the 1967 war was of very short duration. It could be called a "miraculous, divine victory" only until March, 1968, when it began to become tragically clear how costly was the daily toll in Jewish lives, and how politically ambiguous were the results of such a "victory." By Arabs and western states alike, the "victors" were repeatedly isolated politically, told to withdraw as if there had been no war and no victory, and offered no solid and secure guarantees for peace.

Growing up among Canadian Jewish youth - as with Jewish youth everywhere, including the Soviet Union - is an accelerating awareness of the world's double political standard toward the Jews, and their own concomitant need to find the resources necessary to survive as Jews. All seem to agree that these are primarily to be found within the Jewish people itself. At the same time, these new Jewish activists also tend to have less and less patience with what they are labelling as the "Jewish establishment" - the time-honored, long-standing organizations and institutions Canadian Jews had slowly built over the decades. Because they now trust world authority less and less, they have apparently also become less willing to rely on Jewish authority.

Since 1967, new questions are being asked, questions rarely raised before, about the real capacity of the traditional Jewish community structure to respond resourcefully and productively to the new demands of the day.

Zionists are especially tense these days. Should Canadian Zionists continue to rely so much on the traditional public relations leadership of the men in the Canadian Jewish Congress, the B'nai B'rith, or in the local Welfare Funds? Would they fearlessly stand up for Israel's rights? Or would other local political considerations sometimes prevail? And even in Zionist ranks, a new breed of younger activists called into question the capacity of older-generation "Diaspora-oriented" Zionist leaders to deal effectively with the political problems created by the 1967 war. Were these men flexible enough to meet each day's challenge with fresh imagination and vigorous courage, or were their political reflexes too heavily conditioned by the pre-State of Israel moods of their philanthropic Zionist style? To the younger activists, it seemed that perhaps these blander old-line Zionist leaders - middle-class, un-ideological benefactors - were far from understanding how to excite the interest of the radically oriented Jewish youth to an acceptance of Zionism as an enlightened movement of "Jewish national liberation."

Questions dealing with Aliyah were also high on the agenda of many of these younger Jews. For them, "Zionism" had become merely a word, or at best, a noble but surpassed effort. Aliyah, going up to the Land of Israel in order to live in it, was the real thing; the rest idle, empty commentary. Indeed, Israeli authorities understood this mood well: in Montreal and Toronto (as elsewhere in the world) they themselves established Israel Aliyah Centers, staffed by Israelis. These were clearly outside the control of local Zionist organizations and local Jewish politics and they were concerned with one thing only: to facilitate and expedite settlement in Israel.

Like Zionism in Canada, the Canadian Jewish Congress is now also suffering the pangs of a profound "identity crisis." There is a new breed of "fund-raisers," the younger men who have principally identified with the Jewish community and with Israel by means of their participation as leaders and managers of the large-scale and high-powered campaigns now required to support Jewish life here and abroad. Some of these fund-raising "technocrats" are impatient with what they consider to be the duplication of effort in the Jewish community. They seek to merge and to amalgamate the central institutions, if possible, with local, central welfare funds, perhaps ultimately to create a chain of Jewish community councils, in which fund-raising, community affairs, Jewish education, public relations, and cultural activities might be managed by a single, central organization. Are they right or wrong? Is the Congress really dead?

More about these problems in the weeks ahead.

Also plans film on 1948 War

Preminger to film 50's Rosenberg trials

By LEWIS LEVENDEL
CJN Assistant Editor

The sensational Rosenberg trials of the 1950's and the 1948 Arab-Israeli war will be brought to cinema life shortly by Otto Preminger.

The controversial producer-director said Louis Nizer, the celebrated lawyer-author, is writing the screenplay for the movie on the Rosenbergs who were electrocuted in New York after being found guilty of spying for Russia. To be filmed in black and white, the movie will feature an unknown cast.

Speaking to reporters at an elaborate Park Plaza press luncheon last week, the 65 year old director of 35 films said his movie will present the trials "as impartially as possible and let the audience make up their own minds as to their innocence or guilt."

He added: "However my feelings lean to one side." He did not reveal which side. However, he did say he had read that the then President Eisenhower refused clemency for them because American soldiers were dying in Korea in a war against communism.

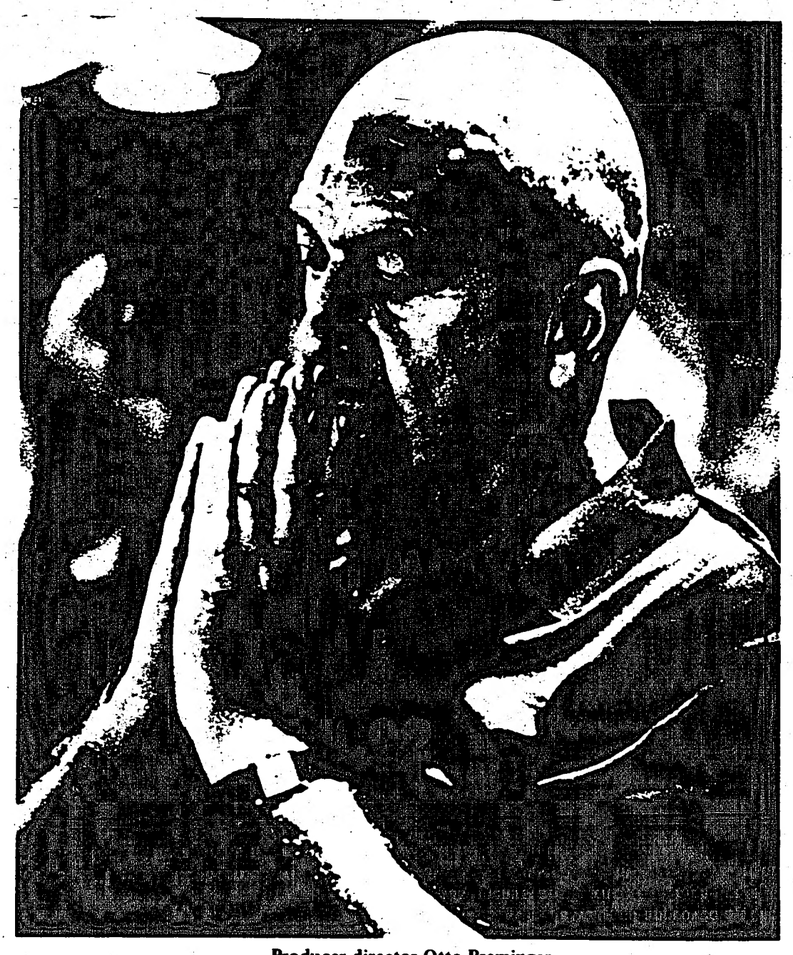
Following that movie, the producer will film **Genesis, 1948** dealing with the Arab-Israeli war. "It will pick up where **Exodus** left off," he said.

Preminger, a master publicist, was in Toronto to promote his latest picture, **Such Good Friends,** opening Feb. 28 at the Hollywood North, and Gerald Pratley's new book, **The Cinema of Otto Preminger.**

Well known for his temperamental outbursts at actors, Preminger was at his charming best during the filet mignon luncheon for hungry reporters. In his three day visit here, he took part in a staggering number of interviews and made several personal appearances.

Looking over the list of Preminger films in the Pratley book, one can see why he has had to become the master publicist and well known TV talk show personality.

His productions of the 1960's and '70's do not compare in critical acclaim and box office reception as did films in the '40's and '50's such as **Laura, The Moon is Blue** and **Anatomy of a Murder.** In the '60's and '70's, he directed **Exodus, Advise and Consent, The Cardinal, In Harms Way, Bunny Lake is Missing, Hurry Sundown, Skidoo** and **Junie Moon.**



Producer-director Otto Preminger

Following the luncheon, radio and TV personality Gordon Sinclair suggested that the producer with the golden dome might want to make a spectacular film based on Pierre Berton's book about the CPR and the opening of the West.

"Very interesting," commented Preminger. "But excuse me, what is the CPR?"

The luncheon over, Sinclair again made a pitch to Preminger concerning Berton's book. As this reporter was saying farewell to the director, he took me by the arm and asked "Are these Berton books any good?"

I replied affirmatively and Preminger headed for his next interview saying over his shoulder: "Well then, I'll have to buy these books and check them out. As soon as I get a chance."

Meal planning a labor of love for El Al's Ruth Eshel

Home on the Range is a song all too familiar to many women, but to 25 year old Ruth Eshel, in charge of meal planning for El Al Airlines, it's a labor of love.

The daughter of a former Israeli ambassador to Canada, Ruth ensures that the meals are of taste and satisfaction to every passenger: "I am the only one who knows ahead what every passenger will eat on any flight."

Ruth was born in Rehovot near Tel Aviv and graduated from high school in the U.S. where her parents were on a diplomatic mission. She then returned to Israel where she received a degree in political science at the University of Jerusalem. She returned again to the U.S. where she studied food and beverage Management at Cornell University.

Ruth has already made some considerable changes in the El Al menus, using most of all the fruits and vegetables growing in Israel during the different seasons.

She is "crazy" about salads, likes different dough dishes with various fillings, appetizing soups and lots of candies and tidbits for dessert. "I am not concerned with calories," says Ruth, "because as the passenger sits during most of his travel time, the food must be tasty, appetizing and easy to digest."

Ruth Eshel

The kitchen at Lod Airport prepares 4,000 meals daily for El Al and seven other airlines. Ruth's menu book includes at least seven different menus according to the various seasons.

For the Jewish feasts, she has doughnuts, homentasche, latkes, blintzes, and even kneidalach, and for the Hebrew New Year, every passenger receives a jar of honey with breakfast signifying the desire for a sweet year.

"On our planes, it is difficult to keep a diet," says Ruth, "but we can supply diabetic, no sugar, no salt, no fat or vegetarian meals. The passenger has only to request it in advance."

Ruth recently came over from Israel on a visit to the CP kitchen at Dorval Airport which prepares the meals for El Al's Montreal flights. She tasted and approved all the various menus at the kitchen, which are approved and supervised by Rabbi Rubin of Montreal's Vaad Hair.

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Instructor: Rabbi Daniel Goldberg, Lubavitch Community Centre
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Instructor: Rabbi David Drebin, Rav of Moriah Institute of Toronto
Time: Wednesdays at 7:30 p.m.
Place: 186 St. George

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A survey of the general framework of Jewish Law specifying the areas of contraception and abortion as they have been dealt with in history. Included will be discussions on issues of individual rights.
Instructor: Mr. B. A. Mayer, Hillel Director
Time: Thursdays at 1:00 p.m.
Place: Room 20, University College (basement)

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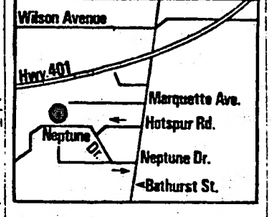

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Kaparowsky's Help Complete Children's Clinic

The sum of $12,500 generously donated by Mr. and Mrs. Sam Kaparowsky will help to complete the building of a Children's Clinic in Kfar Saba.

Harry Weinstock (right) Chairman of the Farband Labor Zionist Order, presents Mr. and Mrs. Kaparowsky with a plaque of appreciation. Offering congratulations is Victor Giblon, Chairman of the Israel Histadrut Campaign.

Shuber's Receive Amal Citation

An initial payment of $2,-500 was made by Channa and Zvi Shuber for the establishment of an Amal Scholarship Foundation endowed in memory of Itcha Matis Shoichet and Simma Gittel Shiben and Children, who perished in the Nazi holocaust.

James Garfinkle, Q.C., chairman of Friends of Amal (left) presents Amal Scholarship Citation to Mr. and Mrs. Shuber.

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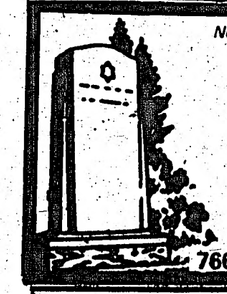

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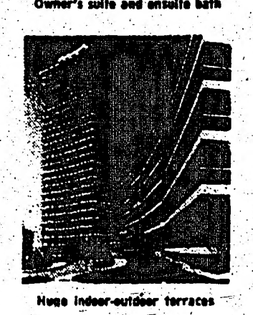
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Jalna series

Canadian answer to Peyton Place?

TV review

By LINDA SHAPIRO

Would you believe? I think the CBC has got a winner! It's called **The Whiteoaks of Jalna** and the first of its 13 episodes debuts in color on Sun., Jan. 23 at 9 p.m. It's sponsored by General Motors of Canada Limited and the Canadian Imperial Bank of Commerce . . . so obviously, it's not a nickle and dime production . . . and in fact, the CBC is practically betting its pocketbook and its broadcasting reputation on it.

The series is based on the novels of Canadian Mazo de la Roche and describe the Whiteoak family cum dynasty which established itself on the shores of Lake Ontario in 1854. It spans the time period from World War I, with its cries of "fight for King and Country!" to the present, with its cries of "turn on and cop out!"

The production and direction by John Trent is first rate, the photography and sets are exciting, the costumes and make-up are astounding - Kate Reid and Paul Harding believably look 90 years old in one time sequence and 30 years old in another. The musical score is memorable and the all-Canadian acting cast should be kept in Canada.

Kate Reid as Adeline I and II in The Whiteoaks of Jalna.

The story deals with the lives, loves, scandals, intrigues of the Whiteoak family, (a sort of airing out of dirty laundry, past and present) set in the opulent background of their little mansion called Jalna. If you're a nostalgaist, a sociologist, a psychologist or just a yenta who loves finding out what makes people tick and loves predicting what's going to happen to them next . . . then don't miss this series! Who knows? **The Whiteoaks of Jalna** may become the Canadian answer to Peyton Place. Jalna Place, anyone?

Cold, hard-hitting satire of law and order craze

By GARY LAFORET

Voted the best film of 1971 by the New York film critics recently, **Stanley Kubrick's A Clockwork Orange** (at the Towne Cinema) is a cold, hard-hitting satire of the law and order craze that has affected governments throughout the world.

Based on the novel by Anthony Burgess, **A Clockwork Orange** centres around an English working class youth of the future and his utter devotion to committing crimes of "ultra-violence".

After leaving a futuristic drinking spot known as the Korova Milk Bar, Alex and his three friends set out on one of their nightly reigns of terror. They beat an old drunk senseless; fight a rival gang in what seems to be a parody of the brawls between England's groups of "mods and rockers" during the 1960's; take a wild ride in a stolen sports car and stop in at an isolated house in the country to cripple a writer and rape his wife, before retiring back to the Korova for a nightcap.

The faultless performance of Malcolm McDowell as the Beethoven-loving sociopath Alex makes the escapades of the demented quartet all the more frighteningly believable.

Finally arrested, convicted and imprisoned for murder, Alex manages to be selected as a guinea pig for an inexpensive, new rehabilitation method, known as the Ludovico Technique, which is being used as a political weapon by the pompously fascistic Minister of the Interior (Anthony Sharp).

After being forced to watch "horror shows", as he calls them, of everything from rapes and beatings to Hitler's concentration camps, Alex, who now suffers paralyzing waves of nausea at the very thought of sex or violence, is pronounced "cured" and thrust back into society.

Unfortunately by this time the viewer, who has witnessed the same amount of ultra-violence as Alex is also beginning to feel more than a little cured.

Kubrick, who was named the best director of 1971, shows he has lost none of his flair for black humor in a scene dealing with a government-sponsored exhibition of the completeness of Alex's cure.

A Clockwork Orange is certainly the most violent film of 1971. Whether or not it's the best is debatable. However, it is every bit as bizarrely funny as Kubrick's **Dr. Strangelove** and as innovative as his **2001: A Space Odyssey**.

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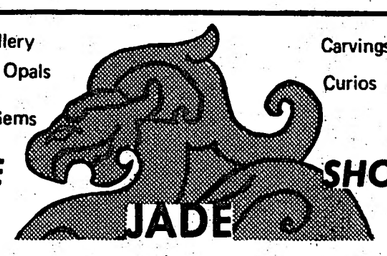
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CANADIAN SCHENLEY APPOINTMENT

MORRIE J. GROSSMAN

The appointment of Morrie J. Grossman as Sales Manager, Imports, for Eastern Ontario is announced by J. Roy Firth, Vice-President, Imports, Canadian Schenley Distilleries Ltd.

Mr. Grossman, formlery a Supervisor in Canadian Schenley's domestic products division, was born and educated in Toronto and has been associated with the food and beverage industry for the last 18 years. He is actively associated with the Toronto B'nai B'rith and is a former lodge President.

Mr. Grossman served with the Royal Canadian Signal Corps from 1941-1945.

In his new position, Mr. Grossman will be responsible for Canadian Schenley imports which include Mateus Rose, Long John Scotch, Benedictine, Ross's Liquers, Metaxa Brandy, Penfolds' Wines, Stock Vermouths, Stock 84 Brandy and Alexis Lichine Wines, and will be located at the Canadian Schenley Distilleries Ltd. office at 2200 Yonge Street, Toronto, Ontario.

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